



## CHAPTER 13

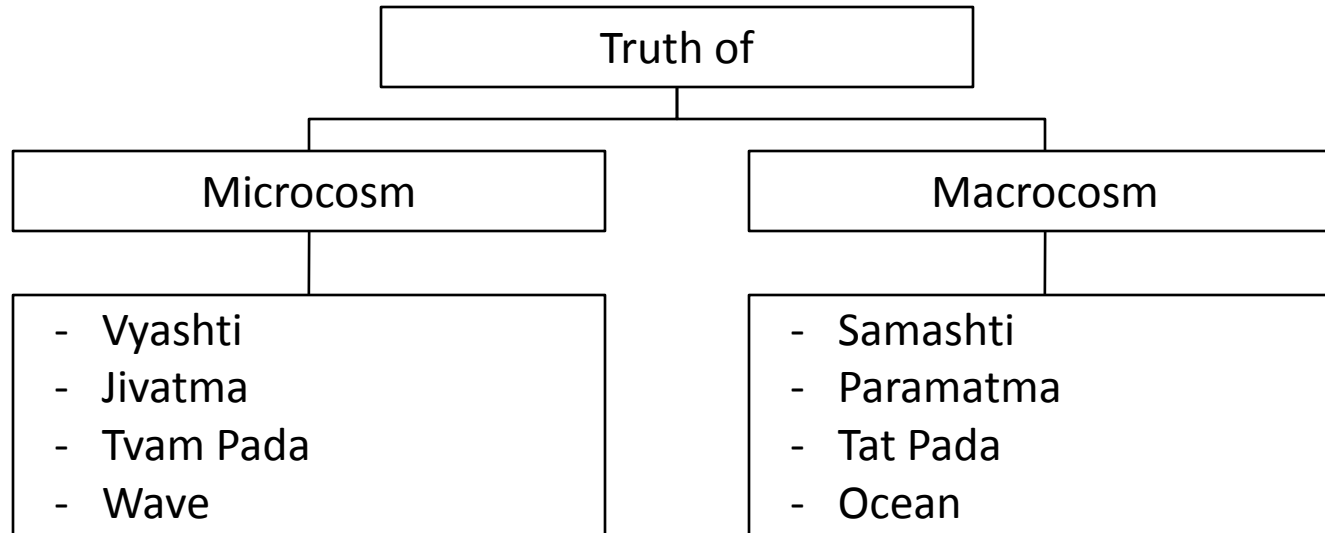
**Ksetra Ksetrajna Vibhaga Yoga**  
(Field and its knower)

## Chapter 13

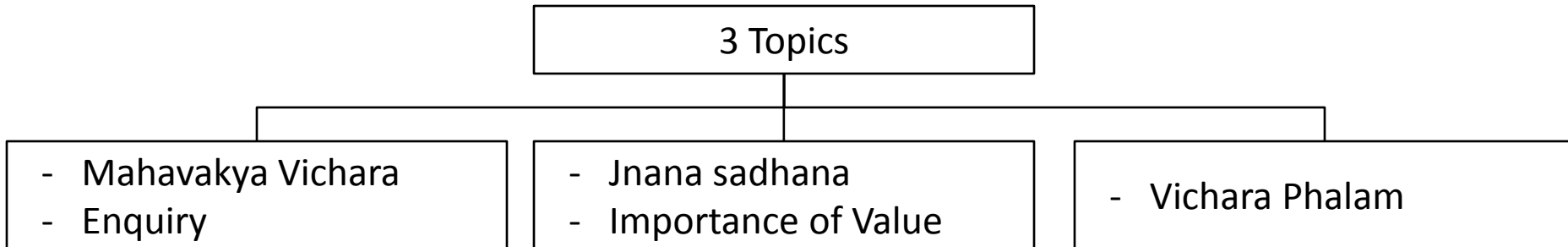
### Kshetra – Kshetrajna Vibhaga Yoga (35 Verses)

#### Introduction :

- Charama Shatkam, oneness of Jivatma and Paramatma.



- Statement which reveals oneness is called Mahavakyam.
- 13<sup>th</sup> Chapter most important, essence very clear.

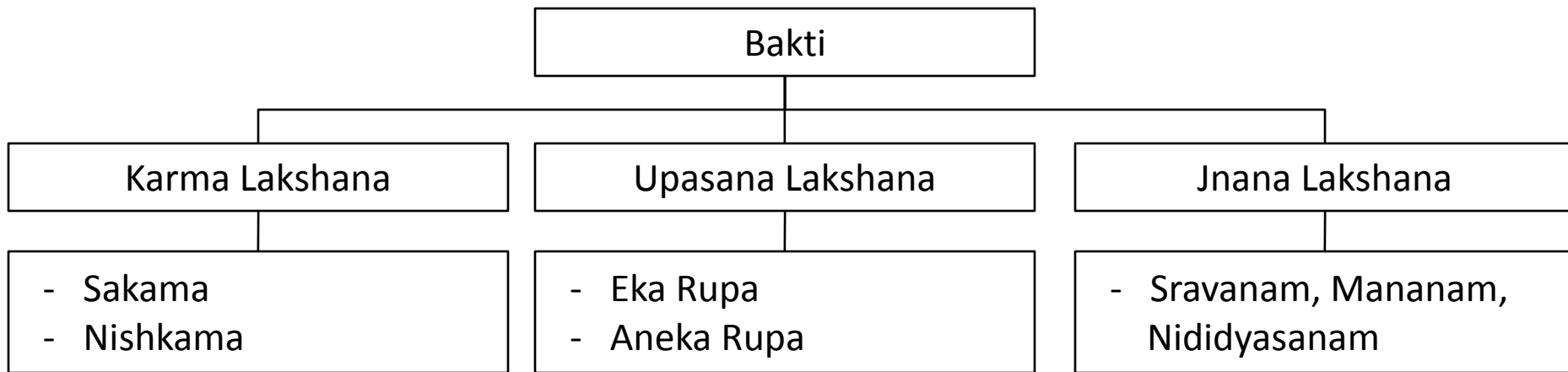


- Traditionally, Self-knowledge is means of liberation.
- Meditation – means for assimilation of knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४.३४ ॥

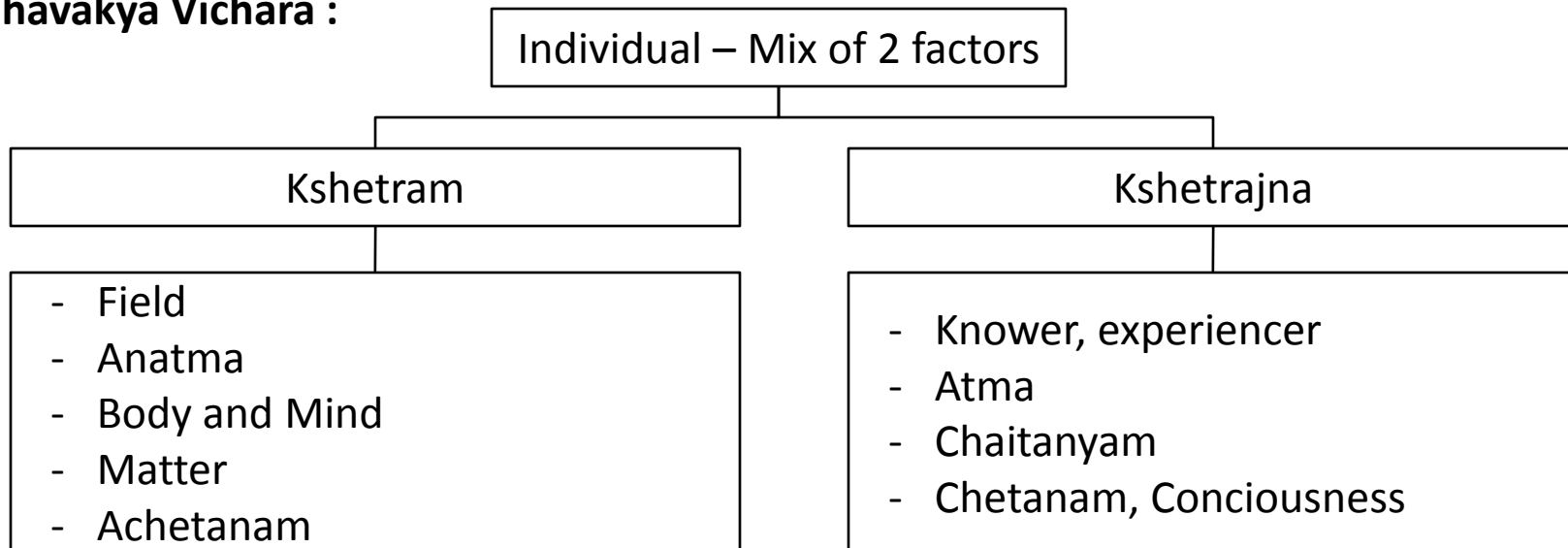
Know that by long prostration, by question, and service;  
the wise who have realised the Truth will instruct you in  
(that) Knowledge. [Chapter 4 – Verse 34]

- Jnana yoga is 5<sup>th</sup> level of Bakti.



- Jnana Sadhanas are preparatory disciplines.

## 2) Mahavakya Vichara :



# Conciousness

- Not part, property, product of Body.

## Example :

- Light not part, property, product of hand.
- Intimately associated with hand.

- Independent entity pervades and enlivens body.
- Jnana, Vigyana Tatvam.

## Example :

- Light pervades hand and illumines hand.

- Not limited by size of body, space.
- Size belongs to Body, not to conciousness.

## Example :

- Light not limited by hand, extends beyond hand but in unmanifest form.
- Light not nonexistent.

- Conciousness is not destroyed when body is destroyed.
- Not limited by time.

## Example :

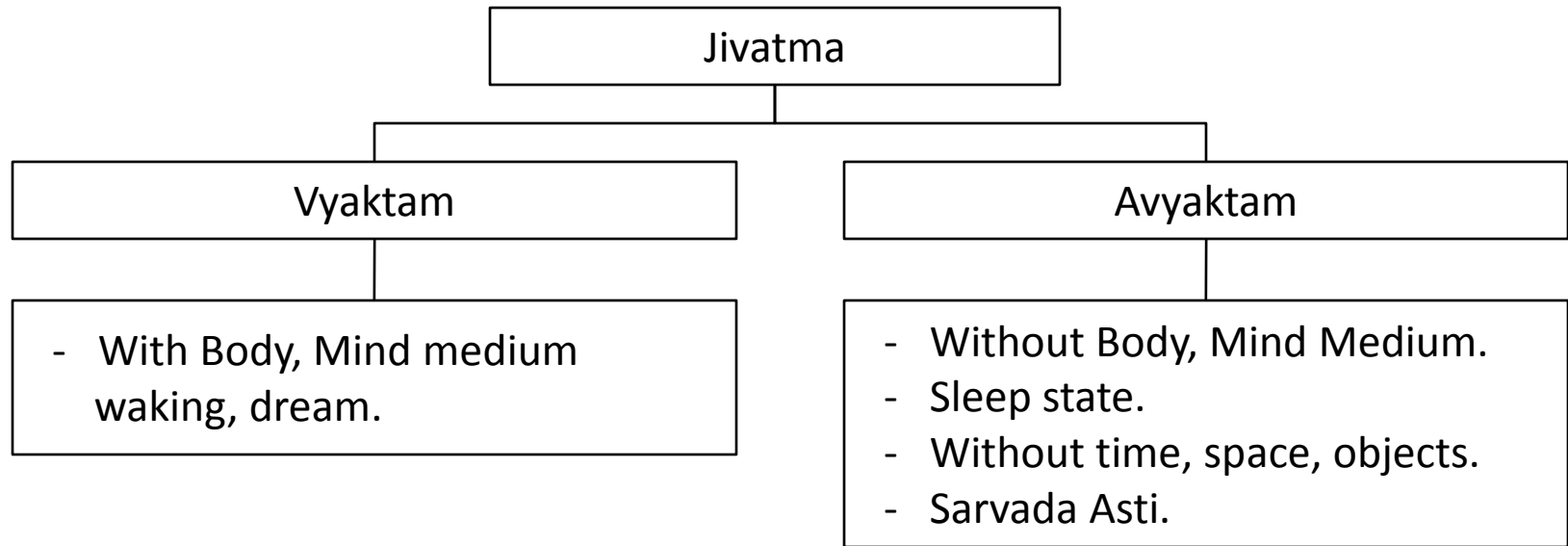
- Light continues when hand removed.

- Surviving conciousness has no medium to be known.
- Conciousness with medium recognisable & without medium non-recognisable.

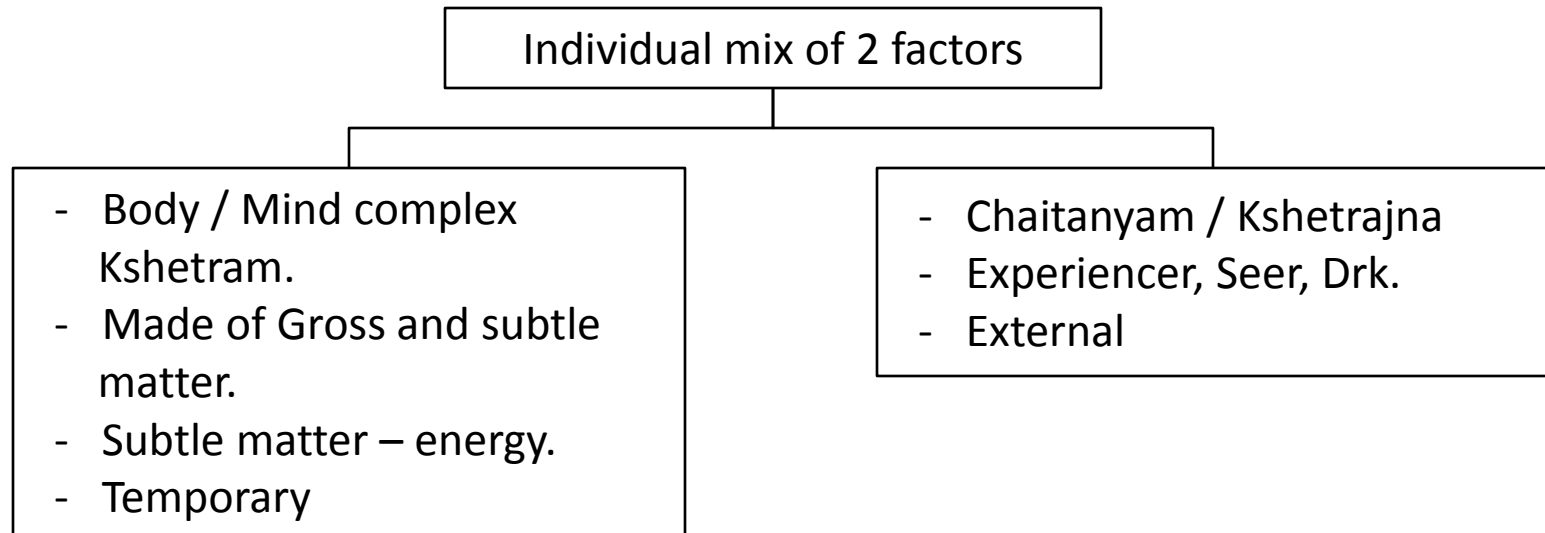
## Example :

- When no hand, can't appreciate light, light not recognisable.

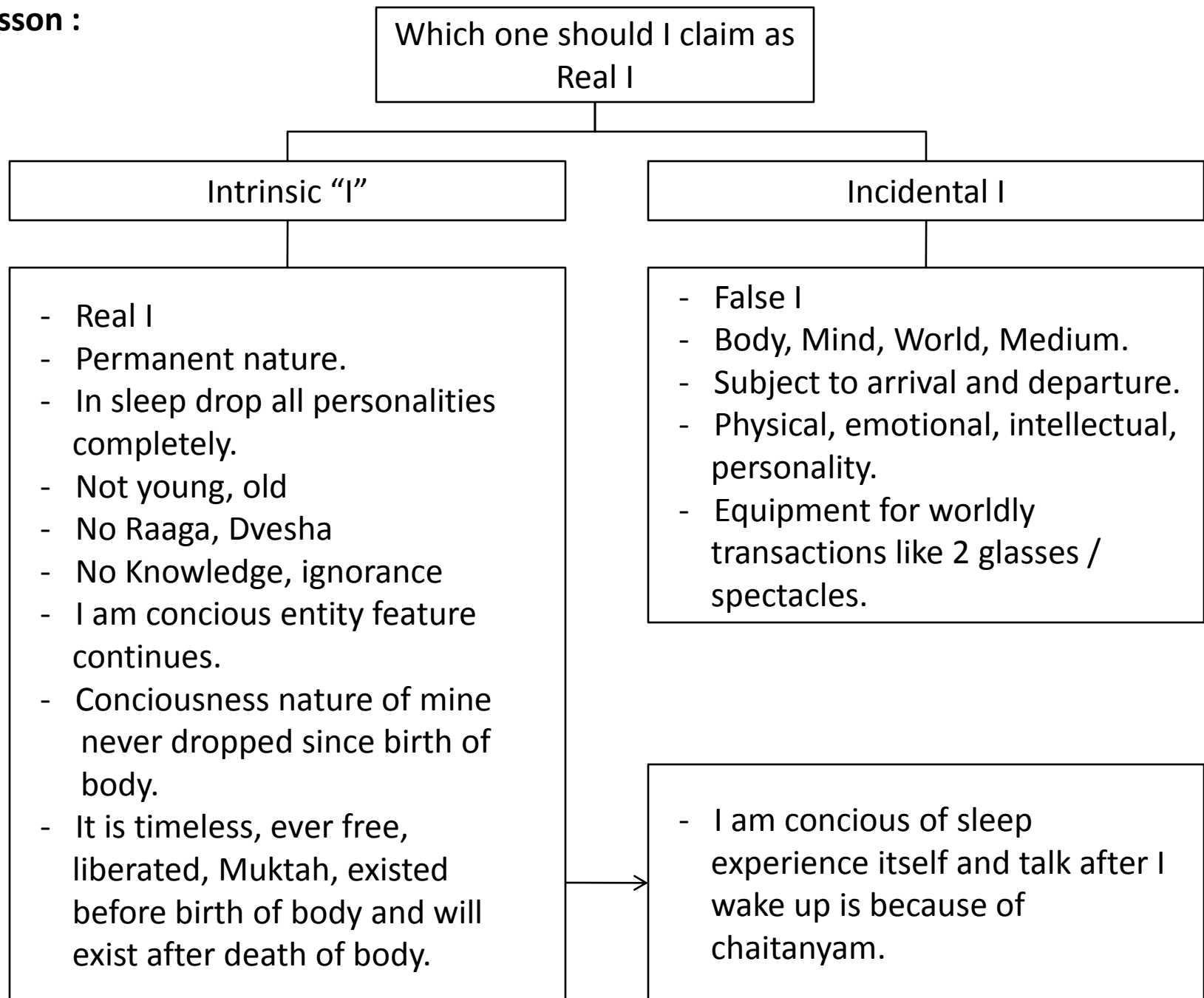
## 1<sup>st</sup> Lesson :



## 2<sup>nd</sup> Lesson :



### 3<sup>rd</sup> Lesson :



Intrinsic	Incidental
<ul style="list-style-type: none"> <li>- I am Consciousness, I have body.</li> <li>- I am spiritual being with incidental human experience.</li> <li>- Human experience temporary as long as body is there.</li> </ul>	<ul style="list-style-type: none"> <li>- I am body I have Consciousness.</li> <li>- I am human being with spiritual experience.</li> </ul>

### How to know my real nature?

a) I am fundamentally chaitanyam with world manifesting, unmanifesting in me.

#### b) Drk Drishya Viveka Law :

- I am experiencer, subject different, than whatever I experience as an object.

c) Subject is eternally different than object and never subject to objectification.

d) Neti neti – whatever I experience I am not.

e) In waking, body experienced. In dream state body disappears as object of experience.

- Mind intimately experienced by me.
- Arrive at : I am eternal, Conscious being with temporary medium of Body / Mind – complex.
- Body will go away. Will stop transaction as in sleep. Avyavaharyam sakshi I am.

f) End of transaction is not end of me.

न जायते म्रियते वा कदाचिन्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणो  
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.  
[Chapter 2 – Verse 20]

- When body destroyed, I Consciousness am not destroyed.

g) I am handling body which has come from 5 elements and go back. Using body, discover. Experiencer of Body.

- Aham chaitanyama asmi = Jiva Vichara.

h) Kshetram + Kshetrajna – mixture = Jiva (Individual, Vyashti).

- Purusha + Prakrti = God, Ishvara (Total, Samashti).

i) Common features of Matter (Prakrti) and Consciousness (Purusha).

- Both beginningless, uncreated, Anaadi.
- Both originless.
- Mixture also beginningless.

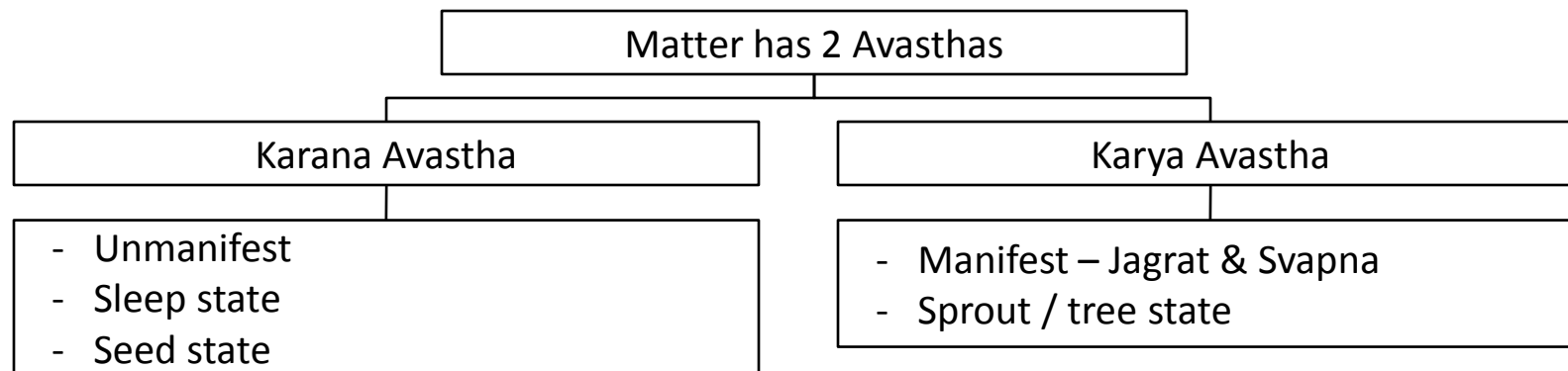
प्रकृतिं पुरुषं चैव विद्वनादि उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३.२० ॥

Know you that Matter (prakrti) and Spirit (Purusa) are both beginningless ; and know you also that all modifications and qualities are born of Prakrti.  
[Chapter 13 – Verse 20]



## j) Differences between Prakrti (seen) and Purusha (Seer) :

Prakrti	Purusha
a) Basic matter principle, Achetanam.	a) All pervading Consciousness principle – Chetana Tatvam out of which Universe has evolved.
b) Savikaram = Modifies <ul style="list-style-type: none"> <li>- Matter has 2 Avasthas (Manifest / Unmanifest)</li> </ul>	b) Nirvikara – no modification. <ul style="list-style-type: none"> <li>- Chaitanyam same in all Avasthas.</li> </ul>



<ul style="list-style-type: none"> <li>- <b>Dakshinamurthy Stotram :</b> Beejaswang.... [Verse 2]</li> <li>- In Karana avastha, no differentiation Beeja Avasta, Nirvikalpa avastha.</li> <li>- Creation in energy, potential form, Advaitam form.</li> <li>- Prakrti, Maya, Avyaktam, Shakti, Avidya all same.</li> </ul>	<ul style="list-style-type: none"> <li>- Purusha beyond time and space hence, not subject to physical, chemical laws of Prakrti.</li> </ul>
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## Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः  
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah  
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |  
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence). This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

Prakrti	Purusha
<b>c) Savikalpam :</b> <ul style="list-style-type: none"><li>- Prakrti Divisible.</li></ul>	<b>c) Nirvikalpam :</b> <ul style="list-style-type: none"><li>- Purusha is indivisible.</li><li>- Like space, light.</li><li>- Can't cut light or space and move from one place to another.</li><li>- Chapter 13 – Verse 17.</li></ul>

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।  
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१७ ॥

And undivided, yet He exists as if divided in beings ; that is to be known as the Supporter of Beings; he devours and He generates. [Chapter 13 – Verse 17]

Prakrti	Purusha
<b>d) Mithya :</b> <ul style="list-style-type: none"> <li>- Prakrti requires purusha to prove its existence.</li> <li>- <b>Example :</b> Mike will not say I am here.</li> <li>- That there is a world / mike has to be proved by conscious entity.</li> </ul>	<b>d) Satyam :</b> <ul style="list-style-type: none"> <li>- Purusha is self proving, independently existent.</li> <li>- Self evident.</li> <li>- I will say I am here.</li> </ul>

### How creation comes?

- During Pralaya Avasta, state before creation of world.
- Purusha + Prakrti – Unmanifest condition.

### Purusha :

- Purusha just is – does not undergo any change.
- Like space exists before construction of building, Purusha exists all the time.
- **Before creation :** Consciousness + Unmanifest matter exist as one Brahman principle.
- Purusha is searcher, discoverer, sought, and to be discovered.
- Lord in his essential nature is ever behind, Body / Mind complex as experienter principle.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।  
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३.२२ ॥

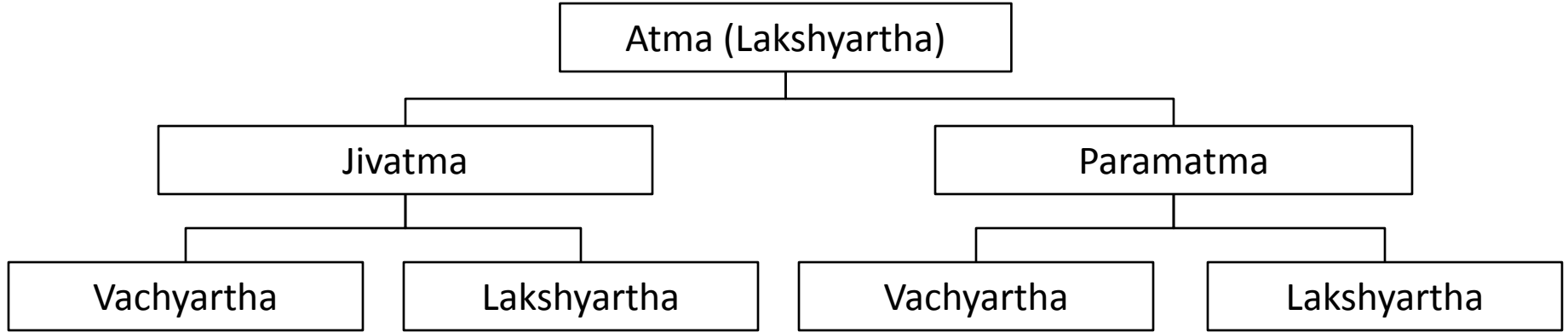
The Purusha, seated in Prakrti, experiences the qualities born of Prakrti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 – Verse 22]

- Purusha is essential nature of Ishvara and Jiva.
- Same Purusha is available behind every Body / Mind as experienter.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Consciousness behind Universe, Bagawans Body (totality) and individual – Vyashti is same.
- Most important verse in entire Gita and scriptural literature.
- Consciousness behind microcosm and Macrocosm is same.
- One at spiritual level.



ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्॥ १३.१८ ॥

That (Brahman), the Light-of-all lights, is said to be beyond darkness; (it is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge. [Chapter 13 – Verse 18]

- If I don't recognise this oneness, Aikyam, I will claim myself as mortal body.
- Human can't accept mortality because our essential nature is immortal self.

- All struggles for Rejecting mortality.
- Only one way of immortality - shift self image, identification from physical body to intrinsic Consciousness.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।  
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ १३.२२ ॥

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 – Verse 22]

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ १३.२७ ॥

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharata-s, that it is from the union between the “Field” and the “Knower-of-the-Field.” [Chapter 13 – Verse 27]

- Be free from sense of mortality through Purusha Jnanam.

### Prakrti :

- Prakrti can never keep quiet.
- At appropriate time, determined by law of Karma, universal order, prakrti evolves.
- 5 subtle elements evolve, can't see, recognise (like mind).
- 5 Gross – physical elements, Body + Universe evolve.
- Both evolutions are Vikriti, modification of Prakrti.
- Causal – subtle – gross, gradual evolution.
- After Creation : Consciousness + Manifest matter.
- World has expansion, evolution, contraction, involution.

Sleep	Jagrat
Unmanifest Condition	Manifest Condition

- Instead of claiming ourselves as changeless Purusha, we identify with Body / Mind complex – changing experienced Prakrti.
- Differences are at Prakrti level alone.
- Differences at matter level alone.
- Once identified with Body, all problems come.
- Physical immortality impossible.

### What are the preparations required for this knowledge?

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control.... [Chapter 13 – Verse 8]

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३.९ ॥

Indifference to the objects of the senses, and also absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain... [Chapter 13 – Verse 9]

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.१० ॥

Non-attachment ; non-identification of Self with son, wife, home and the rest ; and constant even-mindedness on the attainment of the desirable and the undesirable... [Chapter 13 – Verse 10]

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.११ ॥

Unswerving devotion unto Me by the Yoga of non-separation, resorting to solitary places, distaste for the society of me.... [Chapter 13 – Verse 11]

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।  
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.१२ ॥

Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “knowledge,” and what is opposed to it is “ignorance”. [Chapter 13 – Verse 12]

**Values given in verse 8, 9, 10, 11, 12, Important ones are :**

**a) Viveka :**

- Diagnose problem clearly.
- Problem is centred on wrong understanding of “I” / myself.
- My self misconception is problem.
- Diagnose and discover Purusha by Viveka.
- If I don't diagnose correctly, will take wrong medicine – Body, Mind as me.
- We want limitlessness by acquiring things. Want next million \$, next P.hd, Next promotion.. In external world.
- Solving problems by acquiring and changing Body, possessions does not give fulfillment.
- Understand – self ignorance is problem. Knowing by Viveka, self knowledge, only solution = Viveka.

**b) Vairagyam :**

Self knowledge	Other Goals
<ul style="list-style-type: none"><li>- Priority No. 1</li><li>- Everything is means to self knowledge (End).</li></ul>	<ul style="list-style-type: none"><li>- Secondary.</li><li>- We normally dedicate whole life at alter of wealth and entertainment.</li></ul>

### c) Avyabicharini Bhakti : Verse 11

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.११ ॥

Unswerving devotion unto Me by the Yoga of non-separation, resorting to solitary places, distaste for the society of me.... [Chapter 13 – Verse 11]

- Must have grace of Lord for Moksha Pursuit of life.
- More values in Chapter 16.

### What is Vichara Phalam?

- Benefit of self-enquiry.
- I am Purusha, Consciousness principle. Then look at Prakrti objectively.
- Objectivity with reference to creation is greatest advantage.
- Look at my own Body, mind objectively as Material Universe.

### Advantage :

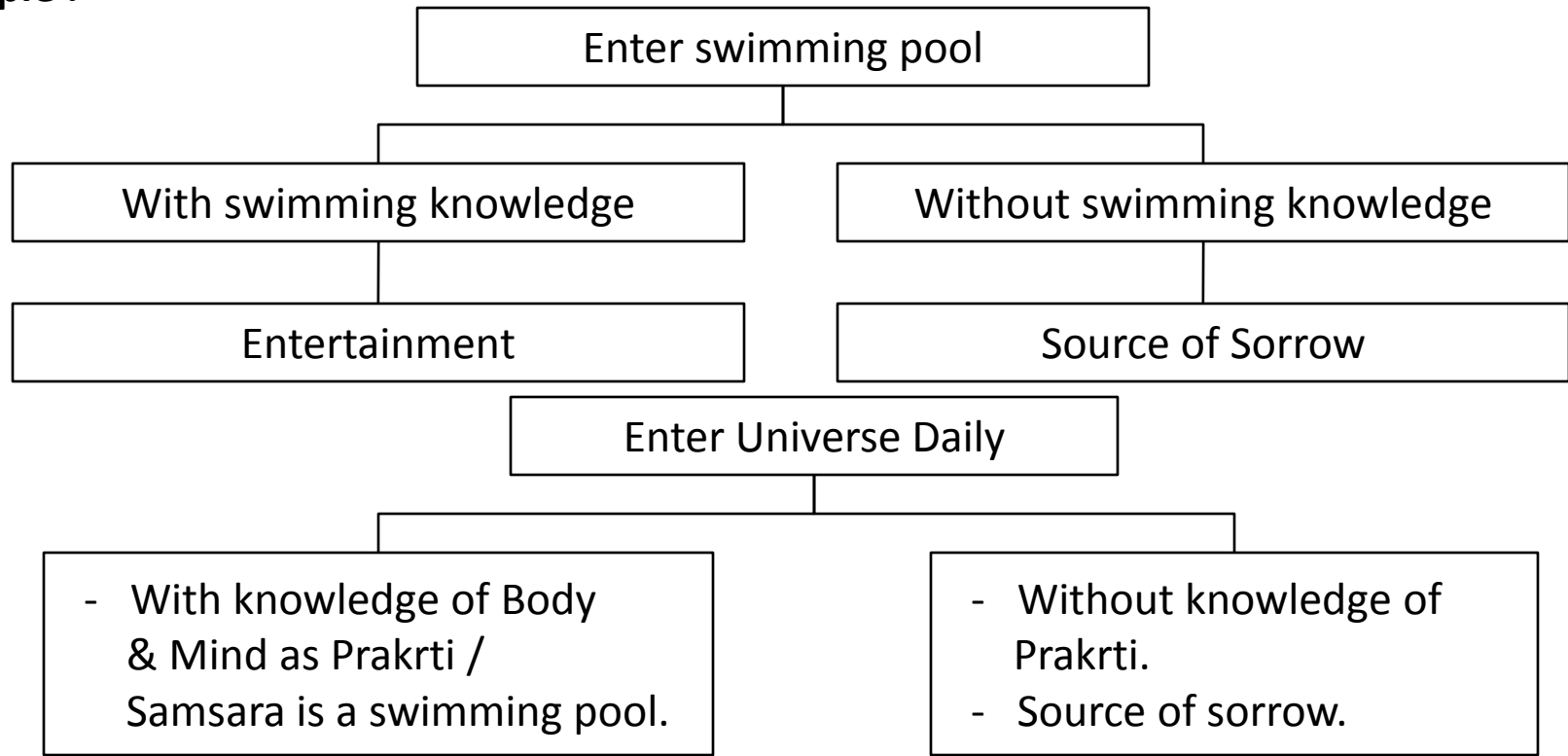
- Accept Body – Mind, Growth, old-age, disease, decay as laws of Nature / Prakrti.
- When Body merges into 5 elements, I don't complain because I don't have identification with this body.

### Greatest Advantage :

- Use Prakrti, Enjoy Prakrti without attachment.



## Example :



## Conclusion :

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥ १३.३५ ॥

They who, with their eye-of-wisdom come to know the distinction between the “Field” (Ksetra) and the “knower-of-the-field” (Ksetrajna) and of the liberation from the “Prakrti of the being,” go to the Supreme. [Chapter 13 – Verse 35]

- One who has this wisdom, attains liberation. While living – Life not a struggle or drag for them.
- It is a sport to enjoy.
- Do Mahavakya Vichara, gain this knowledge and be free.

## Twenty Qualities of Seeker : Verse 8 to 12

- Humility
- Unpretentiousness
- Non-injury
- Forgiveness
- Uprightness
- service to the teacher.
- Purity
- Steadfastness
- Self-control
- Indifference to the objects of the senses.
- Absence of egoism.
- Perception of evil in birth, death, old age, sickness and pain.
- Non-attachment
- Non-identification of Self with son, spouse, home and the rest.
- Constant even-mindedness on the attainment of desirable and undesirable objects.
- Unswerving devotion unto the Lord by the Yoga of non-separation.
- Resorting to solitary places.
- Distaste for the society of people.
- Constancy in Self-Knowledge.
- Perception of the goal of true Knowledge.

## **Nature of Brahman : Verse 13 to 18**

- Beginningless
- Neither being nor non-being.
- Having hands, feet, eyes, head, mouth, heads everywhere and enveloping all.
- Shining by the functions of all the senses.
- Without senses.
- Unattached
- Supporting all.
- Without the three qualities of sattva, rajas and tamas.
- The experiencer of the qualities.
- Existing within and without all beings.
- Unmoving
- Moving
- Unknowable to ignorant because of its subtlety.
- Far away
- Near
- Indivisible but existing as if divided in beings.
- Supporter of beings.
- Worthy to be known.
- Destroyer and also that which generates.
- Light of all shining objects like the sun, the moon and the fire .
- Beyond ignorance.
- Knowledge, the knowable and the goal of Knowledge.
- Seated in the heart of all beings.



# BHAGAVAD GITA

Verses for Introspection



## CHAPTER 13

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १३.१ ॥

Arjuna said : Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the Field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava. [Chapter 13 – Verse 1]

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १३.२ ॥

The Blessed Lord said : This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ १३.३ ॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३.६ ॥

The great elements, egoism, intellect, and also the unmanifested (Mula Prakrti), the ten senses and the one (the mind) and the five objects-of-the-senses... [Chapter 13 – Verse 6]

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३.७ ॥

Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Ksetra has been thus briefly described with its modifications. [Chapter 13 – Verse 7]

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३.८ ॥

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control... [Chapter 13 – Verse 8]

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ १३.९ ॥

Indifference to the objects of the senses, and also absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain... [Chapter 13 – Verse 9]

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.१० ॥

Non-attachment; non-identification of Self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable... [Chapter 13 – Verse 10]





# BHAGAVAD GITA

*Verses for Introspection*



## CHAPTER 13

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.११ ॥

Unswerving devotion unto Me by the Yoga of non-separation, resorting to solitary places, distaste for the society of men....[Chapter 13 – Verse 11]

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।  
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १३.१२ ॥

Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be knowledge, and what is opposed to it is ignorance.[Chapter 13 – Verse 12]

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।  
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३.१४ ॥

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 – Verse 14]

प्रकृतिं पुरुषं चैव विद्यनादि उभावपि।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३.२० ॥

Know you that Matter (Prakrti) and Spirit (Purusa) are both beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।  
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ १३.२३ ॥

The supreme Purusa in this body is also called the Spectator, the Permitter, the Supporter, the Enjoyer, the great Lord and the Supreme Self. [Chapter 13 – Verse 23]

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।  
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ १३.२४ ॥

He who thus knows the Purusa and Prakrti together with the qualities, in whatsoever condition he may be, he is not born again. [Chapter 13 – Verse 24]

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।  
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ १३.३० ॥

He sees, who sees that all actions are performed by Prakrti alone, and that the Self is actionless. [Chapter 13 – Verse 30]

यदा भूतपृथग्भावमेकस्थमनुपश्यति।  
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ १३.३१ ॥

When he (man) sees the whole variety-of-beings, as resting in the One, and spreading forth from That (One) alone, he then becomes Brahman.[Chapter 13– Verse 31]

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ १३.३५ ॥

They who, with their eye-of-wisdom come to know the distinction between the “Field” (Ksetra) and the “knower-of-the-field” (Ksetrajna) and of the liberation from the “Prakrti of the being,” go to the Supreme. [Chapter 13 – Verse 35]